

v. 23. 1884

v. 24. 1886

v. 25. 1887

v. 26. 1888

v. 27. 1889

v. 28. 1890

v. 29. 1891

v. 30. 1892

v. 31. 1893

v. 32. 1894

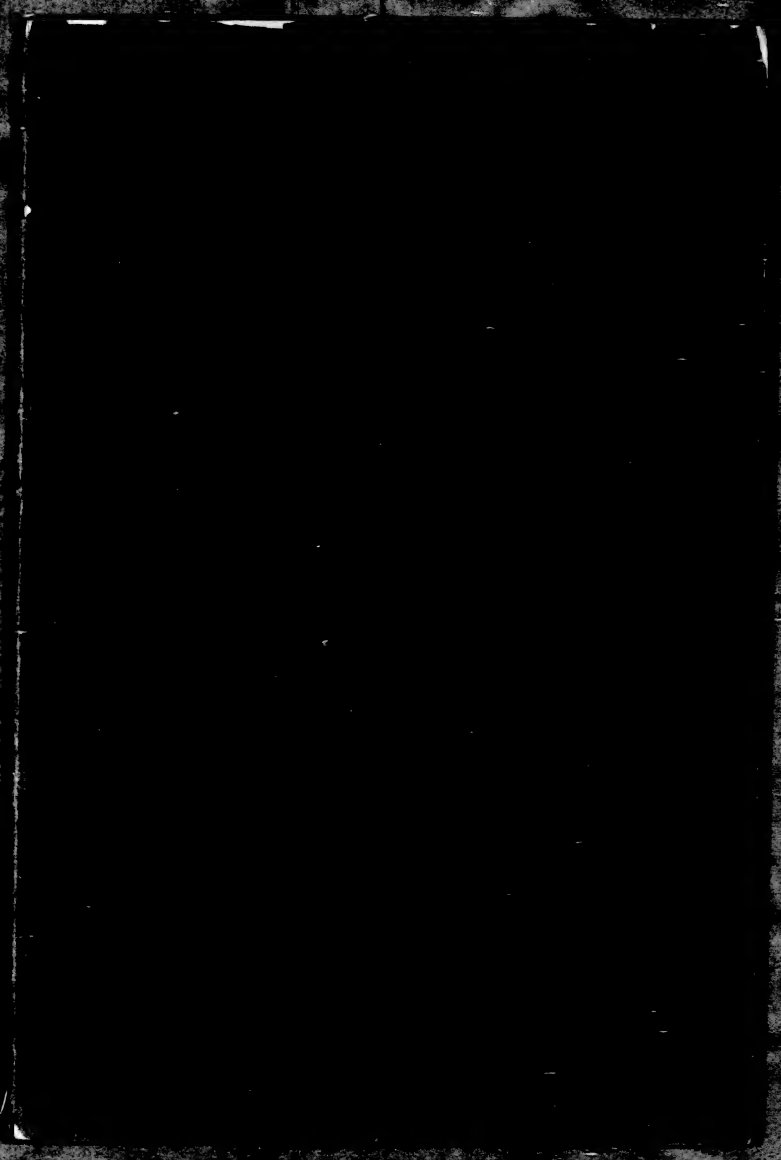
v. 33. 1895

v. 34. 1896

v. 35. 1897

v. 36. 1898

v. 37. 1899





Compliments of  
L. A. Joiner  
MINUTES

OF THE

SIXTY-SIXTH ANNUAL SESSION

OF THE

# Coosa River Baptist Association

Held with the Wilsonville Baptist Church,  
Wilsonville, Ala., September 13, 14 and 15,

...1899...



OFFICERS:

J. B. GRAHAM, MODERATOR, Talladega, Ala.  
G. A. JOINER, CLERK, Talladega, Ala.  
J. F. POPE, TREASURER, Wilsonville, Ala.

The next session of this body will be held with the Alpine Baptist Church,  
Alpine, Ala., commencing on Wednesday before the  
fourth Sabbath in August, 1900.



PRESS OF OUR MOUNTAIN HOME,  
TALLADEGA, ALA.,  
1899.

## CONSTITUTION.

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ARTICLE I. This Association shall be known by the name of Coosa River Baptist Association.

ART. II. It shall be composed of well-accredited messengers, appointed by regular Baptist Churches which are united in this union.

ART. III. Its meetings shall be annual.

ART. IV. Its officers shall be a Moderator, Clerk and Treasurer, who shall be elected, by ballot or otherwise, at each session, and hold office till their successors are declared duly elected. Provided, that a non-election of the Treasurer shall not interfere with organization.

ART. V. The Association can not rule, but may advise the Churches. But it has a full right to reject the messengers of any Church not in order in faith or practice.

ART. VI. Petitions for membership must be by letter and one or more messengers, and the Association in each case is to judge on the question of reception.

ART. VII. Each Church of fifty members or less shall have three messengers, and one messenger for each fifty or fractional number over fifty.

ART. VIII. The Association is in full sympathy with the spirit and ready to correspond and co-operate with all regular Missionary Baptist organizations for the spread of the gospel and the extension of the Redeemer's kingdom on earth; but a difference of opinion on these matters shall not necessarily involve the question of fellowship.

ART. IX. Churches composing this body will be expected to contribute to and sustain a contingent fund, which shall be deposited by the messengers, at each annual meeting, with the Finance Committee; and other contributions for benevolent purposes will be earnestly sought and fostered by the Association.

ART. X. This Association shall take cognizance of no query sent up from the Churches unless they have endeavored to solve the same and have failed; nor of any difficulty between Churches unless they have pursued the directions contained in the 18th chapter of Matthew, and have not been able to settle it; then the Association shall take such matter into consideration and act upon it at its discretion.

ART. XI. This Constitution, or any article, may be amended or abolished, at a regular meeting, or the concurrence of a vote, by standing, of two-thirds of messengers present; provided, that such intended change is announced by the Moderator at least six hours before the action is taken.

## **RULES OF DECORUM.**

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**RULE 1.** The Association shall be opened and closed with prayer.

**RULE 2.** A Moderator and Clerk shall be chosen by the suffrages of the members present.

**RULE 3.** The names of the members shall be called each day before proceeding to business, and no member shall absent himself from the Association unless he have leave or be sick and unable to attend.

**RULE 4.** Visiting ministering brethren present shall be invited to seats in the Association.

**RULE 5.** The Moderator shall preside over the Association, preserve order, and appoint all committees with the sanction of the Association.

**RULE 6.** The Moderator may speak in debate on any question, appointing some other member to fill the chair temporarily, but shall not vote except in the case of a tie.

**RULE 7.** The Moderator shall decide all questions of order, subject to the appeal to the Association by any two members.

**RULE 8.** Every member when speaking shall rise from his seat, respectfully address the Moderator, confine himself to the question before the body, and avoid personalities.

**RULE 9.** A motion made must be seconded and stated by the Moderator before debating; and every motion shall be reduced to writing if the Moderator or any member desires it.

**RULE 10.** When a motion is stated by the Moderator it is in possession of the Association, but may be withdrawn by the mover at any time before a decision or amendment.

**RULE 11.** When a question is under debate no motion shall be received except to lay on the table, postpone indefinitely, commit or amend; which said motion shall have precedence in the order in which they are stated. But a motion to adjourn is always in order except when a member is speaking or the body engaged in voting.

**RULE 12.** All questions, except such as relate to the Constitution, the Rules of Decorum, the reception or exclusion of churches, shall be decided by a majority of the votes; in the excepted cases two-thirds are required.

**RULE 13.** Filling blanks with particular numbers, the question shall first be taken on the highest number and longest time.

**RULE 14.** When a motion has once been decided a member voting with the majority may move for reconsideration on any day during the session.

**RULE 15.** No speaker shall be interrupted unless he be out of order, and no member shall speak more than twice on the same proposition, without leave of the Association.

**RULE 16.** No practice shall be allowed which has a tendency to interrupt speaking or the business of the Association.

**RULE 17.** The appellation of "brother" shall be used by members in their addresses one to another.

**RULE 18.** The Clerk shall read these rules at the opening of every session of the Association.

**RULE 19.** Any member violating these rules shall be reprovved by the Moderator.

## PROGRAM OF BUSINESS.

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### FIRST DAY.—1. Devotional exercises.

2. Elect officers—Moderator, Clerk and Treasurer.
3. Read Rules of Decorum.
4. Invite Churches to unite with our Association.
5. Invite visiting brethren to seats.
6. Call for correspondence from Associations.
7. Appoint Committee on Preaching.
8. Appoint Committee to pro rate among the Churches amount asked for by State Mission Board for all objects.
9. Appoint Committee to nominate the time and place of next meeting, principal and alternate to preach next Introductory and Missionary Sermons.
10. Report on Periodicals and Literature.
11. Report on Temperance.
12. Report on Sabbath schools.
13. Fix hours to meet and adjourn.
14. Miscellaneous business. 15. Adjourn.

### SECOND DAY.—16. Devotional exercises.

17. Read minutes and call roll of messengers.
18. Miscellaneous business.
19. Report on State Missions.
20. Report on Home Missions.
21. Report on Foreign Missions.
22. Report of Committee on Colportage and Bible Work.
23. Report on Baptist Orphanage.
24. Report on Ministerial Education.
25. Report on Denominational Education.
26. Report on Institute work.
27. Miscellaneous business. 28. Adjourn.

### THIRD DAY.—29. Devotional exercises.

30. Read minutes and call of messengers.
31. Miscellaneous business.
32. Report of Committee to pro rate Contributions of Churches.
33. Report of Committee on Evangelization of Colored People.
34. Report of Committee on Woman's Work.
35. Report of Board of Trustees Indigent Ministers' Fund.
36. Report of Executive Committee of Association.
37. Elect Executive Committee of Association.
38. Elect Board of Trustees Indigent Ministers' Fund.
39. Return correspondence to Associations: Shelby, Cahaba Valley, Boiling Springs, Carey, Canaan, Central, Tallasahatchie, Ten Islands, Unity and Calhoun.
40. Appoint delegates to Baptist State Convention, (nine).
41. Appoint delegate to Southern Baptist Convention, (one).
42. Report of Committee on Finance.
43. Report of Treasurer to Association.
44. Call for report of Committee on Nominations.
45. Order Clerk's salary paid and minutes printed.
46. Appoint committees to report at next session: On State Missions, Home Missions, Foreign Missions, Ministerial Education, Denominational Education, Temperance, Sabbath School, Colportage and Bible Work, Evangelization of the Colored People, Periodicals and Literature, Woman's Work, Orphanage and Institute Work.
47. Miscellaneous business.
48. Read minutes of this day's session. 49. Adjourn.

## MINUTES.

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WILSONVILLE, SHELBY CO., ALA.,

Wednesday, September 13, 1899.

Messengers to compose the sixty-sixth annual session of the Coosa River Baptist Association met with the Wilsonville Baptist Church at 10 o'clock A. M. this date. The body was called to order by J. B. Graham, Moderator, by reading the 8th chapter of Romans. Prayer by A. E. Burns.

Devotional exercises for 30 minutes conducted by the Moderator.

The Introductory Sermon was preached by R. A. Kidd, from Ephesians 2: 19-22. Prayer by A. A. Hutto.

Adjourned to 2:00 P. M.

WEDNESDAY, September 13, 2 P. M.

Association called to order. Devotional exercises conducted by J. A. Butts.

Names of messengers enrolled as follows:

### FIRST DISTRICT.

ANTIOCH—E. A. Aderholdt and J. W. McClurkin.

SALEM—Not represented.

REFUGE—W. M. Hall, C. G. Kuykendall, J. B. Wright, J. W. Burton and T. J. Macon.

MUNFORD—Letter. No messenger.

IRONATON—D. W. Shaddix and Tate Costner.

BLUE EYE—P. Morgan, M. D. Beavers and L. M. Madden.

LINCOLN—F. B. Lanier and S. A. Burton.

DRY VALLEY—J. W. McCain.

PLEASANT GROVE—S. C. Beavers, J. N. Cooper and S. B. Elliott.

PROVIDENCE, (Tall. Co.)—J. W. Davis and R. F. Brown.

PROVIDENCE, (Clay Co.)—A. J. Lee and R. C. Johnson.



TALLADEGA—T. M. Callaway, J. A. Powe, J. B. Graham, G. A. Joiner, S. H. Henderson, J. E. Camp and J. H. Pope.

#### SECOND DISTRICT.

RENFROE—F. G. Mullen.

HEPZIBAH—J. L. Hurst.

CARTERSVILLE—J. H. Sisk and J. H. McDonald.

ALPINE—S. C. Christie.

WINTERBORO—H. D. Moore.

MT. IDA—Lewis Reynolds.

TALLASAHATCHIE—J. G. Hammons.

SYCAMORE—J. M. Solley, W. F. Burk and M. W. White.

ROCKY MOUNT—J. L. Guinn.

PILGRIM'S REST—J. H. Smelley and Wilburn Smelley.

MT. ZION—H. G. Darby, J. L. Wilkes, W. T. Killebrew, W. H. Malone and W. O. Peace.

OAK GROVE—Not represented.

#### THIRD DISTRICT.

FAYETTEVILLE—G. S. Ham, Wm. Waters and T. A. Ogletree.

MT. SHARON—T. H. Coleman, H. E. Smith, K. J. Thomas and J. H. Jones.

CHILDERSBURG—D. B. Oden, J. A. Butts and J. H. Stewart.

NEW HOPE—A. J. Worthy, W. E. Haywood and J. T. Reese.

WILSONVILLE—A. E. Burns, W. T. Smith, J. F. Pope, R. G. Weldon, G. W. Taylor, T. V. Neal and P. T. Rhea.

HARPERSVILLE—R. M. Borum, T. J. Martin and R. B. Posey.

PROVIDENCE, (Shelby Co.)—G. S. Glazner, S. N. Lightsey, John Glaze, J. M. Glaze and O. S. Glaze.

SPRING CREEK—R. A. Kidd, J. T. Wilder and W. H. Kidd.

MACDONIA—J. T. Tucker and J. W. Allen.

COOSA VALLEY—J. A. Collins, J. B. Davis, J. C. Walker, D. F. Funderburg, J. H. Willingham and W. H. Neal.

CROWEWELL—B. C. Heaslett and J. R. Roberson.

SEDON—R. M. Butler.

RIVERSIDE—Letter. No messengers.

Letters from the churches read by J. A. Powe, J. G. Dobbins and A. A. Hutto.

The following officers were elected by acclamation :

J. B. GRAHAM, Moderator.

J. A. JOINER, Clerk.

J. F. POPE, Treasurer.

Order of business adopted.

Providence Church, Clay Co., through A. J. Lee and R. C. Johnson, presented a letter and asked for membership in this body. Upon motion, this church was received and A. J. Lee and R. C. Johnson recognized as messengers. The right hand of fellowship was given to the brethren by the Moderator.

Correspondents:

- J. R. Wells, Unity Association.
- E. B. Teague, C. W. O'Hara, T. M. Nelson, G. W. Carter, and G. M. Lowrey, Shelby Association.
- O. P. Looney, Central Association.
- O. M. Sutton, Tuskegee Association.
- J. G. Dobbins and A. A. Hutto, Birmingham Association.
- P. M. Jones, Calhoun Association.

A. E. Burns was appointed to prepare a Report on Temperance on account of the absence of the chairman of that committee.

Committee on Preaching appointed: A. E. Burns, H. G. Darby, J. R. Roberson, R. M. Borum and J. D. Davis.

The Committee on Periodicals and Literature reported:

REPORT ON PERIODICALS AND LITERATURE.

To the Coosa River Baptist Association:

In submitting a report on religious education, we have taken the Bible as a standard of literary excellence, alike in its relations to secular as well as to religious study, and we realize that, in the fullness of their influence, the psalms of David, the lamentations of Job, the visions of prophecy, the consecration of Paul and, above all, the simple and yet profound teachings of the Master, fill a void in the human mind that is, else, unsatiated and, else, insatiable—and, thus we feel that—

Supreme in its theology! Divine in its inception! Holy in its consecration! Concurrent with time in its record of history and with eternity in its revelation! Relentless in its judgements, yet merciful in all its dispensations! Conceived in a charity that knows no limit and hallowed by one sacrifice that accepts of no bound, the Bible stands out as a type of all that is exalted and as the only anchor of Hope amid the uncertainties that gather around the present and the future of life!

As a history, the Bible illuminates the darkest pages of time, as a prophesy, it points to, and, as a record, it illustrates the incarnation of God. As a revelation it is to us as the "Burning Bush" was to the leader of Israel or, as the gushing waters of Horeb were to the famished millions who followed him, and above all, it comes to us as the inspiration of God.

So transcendent is the Bible in all of its teachings that the hu-

man mind must be set free from its carnal environments in order to a just appreciation of the beauty that lights up its pages, or the justice that measures its laws, or the means that were sanctified by atonement, and, to this end, we must rely upon that character of secular education that, at once, precipitates the early principles of nature and liberates the better elements of the mind, for it is by education alone of all human agencies, that we may hope to lift ourselves to that place of thought that is above and beyond the clouds of ignorance and of superstition that lower around us in our natural state and, it is not ethics, alone, that opens up this bright vista, for, if we turn to nature as a study, we find there the immutable evidences of God. If we wonder with Thompson through the ever-changing and ever-recurring seasons we find God manifested there; if we watch even the light that glistens in the heart of the dew drop, or the coloring that mantles the cheek of the rose, or the spotless purity that decks the lillies of the valley, we find the attributes of God as a continual revelation; if we look upon the midnight sky and watch the flight of the myriads of worlds that lie beyond the power of calculation or, beyond the scope of human conception, we may exclaim, with David, that The Heavens declare the glory of God.

In the school of nature, too, we witness the justice of God in the physical laws of compensation. We see His power developed in the force of the tempest; we behold His grandeur in the expanse of ocean, while the universe heralds His omnipotence. Or, if we go to the books and ponder over the ethics of Plato or the philosophy of Newton, or the theories of Euclid, or the poesy of Milton, we find awakened in our hearts those influences that beget, in their turn, a thirst for those Pyrean Springs of real knowledge that find their source and their flow only in and through the Bible, and thus, we ascend, step by step, along the ways of nature and of mind until the Bible becomes a theme and religion a dependence.

The character, then, of secular study that we commend, is that that best awakens a natural conception of a great first cause; is that that most perfectly develops the germs of true morality; is that that most certainly arouses our latent sensibilities for good.

Here, secular influences end, and however varied and profuse those means may be, they can only lead up to the one author, one text, one inspiration of life that is, and of life that is to be; and, if we exercise a hope for anything beyond this life, we must accept the Bible as the only guide, the only recompense; the only source of Divine Light; the only well spring of true knowledge; the only way of righteousness; the only path to God—and, we must accept it as it is, consenting to have its mysteries veiled to our understandings, and accepting, as logical, all that now seems to us abstruse—either this, or we must lapse into that condition of doubt compared with which the Koran of Mohammed or the philosophy of Confucius would be an illumination.

We must either accept the dogma of Inspiration or we must cast loose from the moorings of Christian hope and Christian faith and say, "Whither we dread to think." We must either discard the adverse theories of "physical science" or drift at the mercy of every breaker of atheism that subtends our Christian way.

We must accept the Bible as it is, or we must embrace the reasonings of Payne, or the sophistries of Voltaire or the superstition of the Brahmans.

We must accept the Bible as our text, or the scarce cold ashes of

Ingersoll will be more potent than that of all the martyrs of the inquisition.

More than that—we must accept the letter of the text as the law. "Search the scriptures" was a divine injunction. That they testified of Christ was a revelation to the Jew, and it may be said, in justice to the chosen people of God, that the rabbi of Judea doubted more in the light of reason and of excuse in their day than does the disbelieving religionist of this, after twenty centuries of light. The Jew was the subject of the Mosaic law and worshipped God in accordance with its command, while in this day, and, while among the accepted followers of Christ, a thousand creeds, each the antithesis of the other, have been, and are now being built upon a foundation that is only deep enough and only broad enough to tear up the superstructure of the "One Lord, one faith and one baptism" of the true Christian trust.

"Scientific investigation" may seek to wear away the corner stone of our belief. The "higher criticism" of Biblical theorists may cast shadows that reach, even, to the foot of the cross. The followers of Rousseau may impress themselves upon the minds of those who treasure disbelief. The Philosophy of Gibbon may bestir the claims of those who are already the votaries of infidelity; the sophistries of Huxley may find response in the hearts of those who seek to be skeptical, but those, only, who accept the simple teachings of faith, repentance and baptism, can trust, blindly, to an after-life to make plain the mysteries of this.

The rational of mankind turn with feelings of revulsion from theories that leave God out of existence, or that discard the fact of incarnation, or that doubt the inspiration of the Book of God, or that throw doubts upon its authenticity, even in its most apophrycal text; yet, we have churchmen, in high places, who, with one hand upon the altar of Christ, sow the seed of infidelity with the other—men who dig up the foundations of true Christian faith in order that they may build for themselves on consecrated grounds.

It would be with less regret if the pulpit alone, was involved in this ruin, but the influences that this utter sectarianism exerts over the congregation "To drive or drag it on to die" has more to do in disseminating skepticism, and more to do in promoting infidelity than all other causes combined. The veil of Khorassan never concealed a more deceptive or more inviting subject of idolatry than beckons us beyond an abyss that is concealed with flowers.

Mormonism may number its victims by the million; the dogma of human infidelity may impress itself upon the credulous of mankind; theosophy may find its votaries, but the real heterodoxy of the civilized world is due to those who, in the name of Christ, cast doubts.

In the application of these thoughts to the subject of religious literature, we would commend the student to those authors who accept the Bible as the true Christian guide, and who teach, without question, the theology of one Lord, one faith and one baptism, and while we would limit denominational controversy in a spirit of true emulation, yet, to fortify consistency and the better to insulate our Christian faith, we would urge the use of denominational literature in our schools, and the necessity of supporting a denominational press.

Respectfully submitted,

PHILANDER MORGAN, Chairman.

The Sunday School Board reported:

## REPORT OF SUNDAY SCHOOL BOARD.

My Dear Brethren of the Coosa River Association:

I am very sorry indeed that I am again denied the pleasure of meeting with you. I claim a place in your hearts and prayers however, and beg leave to submit the following report as Chairman of your Sunday School Board:

We held a convention with the Childersburg church on July 28, 29, 30, 1899, as per minutes sent herewith. The meeting was quite interesting, and instructive to those present, still it was not all that we desired. We wanted to see all the schools in the district represented, and then we could begin to learn of the field and its need.

I would suggest that you urge all of the churches and Sunday schools within the bounds of the Association to co-operate with us in the future.

I would also suggest that you select place, and appoint time for our next meeting "in the early spring of next year perhaps," in order that it may become more generally known throughout the district. I also think it a good idea for the brethren to hold a rally in each of the districts of the Association, before the next annual convention, and I trust they will do so. Praying God's richest blessing on the Association, and its noble work for the Master, I am

Your brother,

JAMES H. HAYDEN.

Discussed by S. C. Beavers, J. N. Cooper, R. M. Butler, D. B. Oden, E. A. Aderholdt, P. M. Jones, W. M. Hall, G. A. Joiner, A. A. Hutto, T. M. Callaway, P. Morgan, J. R. Wells, D. F. Funderburg, Isaiah Holmes, and adopted.

The following special committees appointed:

PROFANE—G. S. HAM, M. D. BEAVERS, W. T. SMITH, B. C. HEASLETT, H. D. MOORE.

FINANCE—W. O. PEACE, S. H. HENDERSON, J. H. McDONALD.

Committee on Preaching reported that A. A. Hutto would preach in the Baptist Church this evening at 7:45.

Agreed to meet to-morrow at 8:30; adjourn at 11 A. M. for Missionary Sermon; re-convene at 1:45; adjourn at pleasure.

Adjourned to 8:30 A. M., Thursday, September 14, 1899; prayer by C. W. O'Hara.

THURSDAY, September 14, 1899, 8:30 A. M.

Association called to order. Devotional exercises conducted by J. H. Pope. Minutes read and approved.

Committee on Temperance reported:

## REPORT ON TEMPERANCE.

To attempt to write some new thing on this hackneyed subject were a bootless task. We meet in associations and conventions annually and report, resolute, and expatiate, and go right on living lives of intemperance and excess, patronizing, countenancing, and tolerating the most gigantic evil that ever cursed any nation. We laud temperance and sobriety as the cardinal virtues and preach reformation to others, while we are led captive by Satan at his will, enslaved by base passions and depraved appetites. We piteously appeal to the powers that be, and vainly seek protection from the calamities that threaten to befall the body politic while we continue to support men, measures, and political parties in league with hell, the tools of the liquor traffic which destroys more homes, breaks more hearts, blasts more lives, and damns more souls than every other evil in the world put together. We institute the most rigid quarantine against "yellow Jack," who bobs up once in a while and kills a few scores—or at most a few hundreds—of our innocent citizens, while "John Barleycorn" continues to stalk to and fro in our land, disgracing the names, beggaring the families, and damning in eternal perdition the souls of his more than one hundred thousand victims every year. We are sending thousands of the chivalry of our most glorious republic to the far-off Phillipines to whip some struggling patriots, and we are sending along with them the ARMY CANTEEN which during the war with Spain killed more of our men than embalmed beef, tropical climates, and Mauser bullets combined, while Baptists sit supinely by, passing temperance resolutions, and discussing the money problem.

To what extent are we as a denomination responsible for this state of things? I answer, just to the extent of the influence we might wield against it. How long will such a state of things continue? Just as long as the children of God permit it and no longer. In the light of God's Word I assert the drink demon can and will be destroyed, and when it is done it will be accomplished by the united efforts of God's own ordained instrumentality—the Grand Army of the Cross.

Brethren, let's quit resolving on temperance, and live sober, temperate lives, abstaining from every appearance of evil. Let's declare truceless war on the nefarious liquor business in all its specious forms, and let's oppose the same openly and with all of our God-given powers.

A. E. BURNS.

Discussed by A. E. Burns, P. M. Jones, O. M. Sutton, J. B. Graham, J. M. Solley, P. Morgan, J. D. Davis, J. R. Wells, G. A. Joiner, A. J. Lee, B. C. Heaslett, and amended and adopted as appears above by a vote of 30 to 28.

Committee on State Missions reported :

## REPORT ON STATE MISSIONS.

This has been one of the most eventful years in the history of our State work. After the retirement of Bro. W. B. Crumpton in January, 1897, Bro. W. C. Bledsoe took up the work of Corresponding Secretary, and continued as the faithful Secretary of the Board

until January last, when he resigned his position. He had many serious difficulties with which to contend, many disadvantages to overcome and grave problems to solve in connection with the work. Bro. W. B. Crumpton, our former Secretary was induced to return to the State in the early part of this year and again resumed the responsibility of the Secretaryship. In the meantime, Bro. J. L. Thompson, President of the Board, had done efficient work as office Secretary. With the coming of Bro. Crumpton, a movement was started to pay off the indebtedness on our State Board as well as on all our denominational interests in the State.

The movement had its genesis in the mind and heart of our worthy brother, D. L. Lewis, of Sycamore. Others joined hands with him, among them, such men as B. D. Gray, A. C. Davidson, A. A. Hobson, and J. G. Lowry. The consequence of this movement was that the whole debt on all our institutions, (with perhaps one or two exceptions), amounting to about \$38,000, was removed, Bro. Lewis himself contributing the sum of about \$6,000.

It is gratifying to the Committee to note the excellent work that is being accomplished by our State evangelists, Bros. A. J. Preston and J. W. Sandlin. They are going forth in the high-ways and hedges, among the mountains, and over the plains, teaching the people the way of the Lord more perfectly.

There are some evils against which we have to contend in our State work :

1. The evils of ignorance. Alabama stands second from the bottom in point of illiteracy. Our people, many of them are ignorant as regards our denominational doctrines and practices.

2. The evils of apathy and indifference.

3. The evils of disintegration.

4. The evils of false isms. Among these false isms none seem to be so threatening to-day as Mormonism. To off-set these evils and overcome them, we would urge a thorough campaign of education for the coming century, that we attempt to arouse our people from their lethargy, that we stand united together by the indissoluble bonds of Christian love and sympathy, and that with more zeal and earnestness we present the Word of God to the people, which is our unfailling weapon in all our battles against evil.

Respectfully submitted,

T. M. CALLAWAY, Chairman.

Committee on Home Missions reported :

#### REPORT ON HOME MISSIONS.

The conventional year 1898-99 was a good year with our Home Mission Board, notwithstanding the "noise of wars, and rumors of wars." The amount raised and expended on the field for Home Missions this year is \$65,818.81 against \$54,251.04 last year. There have been collected and expended in building houses of worship on the field this year \$50,050.33 against \$56,385.46 last year, making a total of money raised on the field \$115,869.14, an increase of \$5,232.64.

The total cash received by the Board from the States is \$61,794.58, an increase of \$7,744.17, which is the real increase in cash contributions and does not include the value of boxes and miscellaneous receipts from other sources. Twelve States show an increase over last year of from \$100.00 to \$2,000.00, while four States show a small decrease in receipts.

The Woman's Missionary Union has become a most helpful factor in the work of the Board. The sisters help not only in the getting up and sending forward of boxes of clothing and other supplies to the missionaries on the field, but also in raising money, as the following figures indicate. This year their total contributions have been \$36,696.73, of which \$14,127.67 were cash and \$22,567.06 were supplies. This is an increase of over a thousand dollars over last year.

The number of missionaries employed this year was 653, against 467 last year. Baptisms this year 6,552, against 4,739 last year. Total additions to the churches this year the direct result of the labors of our Home Missionaries are 12,983 against 9,509 last year. The Sunday schools organized this year, 512, with 14,768 teachers and pupils, against 297 with 7,710 teachers and pupils last year.

The above facts and figures emphasize in a very striking manner the fact that the ratio of increase in results is largely in excess of the increase in the ratio of expenditures, for which let us devoutly thank God and take courage. The circumstances that surround us, the conditions that confront us, and the signs of the times demand an increase in contributions to Home Missions. Whatever may have been our opinion "before the war" as to whether Cuba was or was not properly a Home field, that question was definitely settled for us by Messrs. Shafter and Schley and their companions in arms at San Juan Hill and Santiago. Cuba is now a Home Field. So, also, are Porto Rico, Hawaii and, may I add, the Phillipines. Let us take those islands for our God and His Christ, as well as occupy and habilitate the waste places in our own happy land of Dixie. Let's take our God at his word and put Him to the test. Hear Him: "Bring ye all the tithes into the store house and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it; and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your grounds; neither shall your vine cast her fruit before the time, saith the Lord of Hosts. And all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of Hosts."

Fraternally submitted,

A. E. BURNS, Chairman.

#### Committee on Foreign Missions reported:

#### REPORT ON FOREIGN MISSIONS.

The aim of missions is the extension of the Kingdom of God.

"All power is given unto me in Heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." The support and extension of missions to "all nations" should be encouraged and cherished by Baptists, inasmuch as the great commission fully recognizes and indorses the doctrine of the Trinity, among whose opposers are found all shades of heretical opinion, and especially of rejection of Christ, and denial of the personality and office of the Holy Spirit; thereby emasculating and invalidating the divinely given and only plan of redemption.

It is, therefore, the business of the children of the kingdom to labor wisely and constantly for its extension, not alone to our imme-



diate neighbors and dependents, but also to them who sit in darkness in "the regions beyond."

The work of Foreign Missions contemplates not simply the evangelization of all, wherever found, who are alien to the commonwealth of spiritual Israel, or strangers to the covenant of redemption in Christ Jesus; but also, what is far more important to the extension of the kingdom, the Christianization of such.

To this work, Baptists, unhampered by creeds, "knowing nothing but Christ and Him crucified," and recognizing nothing as authentic and binding but a "thus saith the Lord," abhorring a propaganda having for its basis a mere scholastic theology, or an ungodly union of Church and State, or established by one usurping prerogatives due only to the great Head of the Church, who is both Lord and Christ, are fully committed, having a divine seal to their credentials, differing only as to the most efficient plans of carrying out the details of the great commission: hence, the diversity of view among us as to whether the unit in missionary extension of the kingdom be the "individual," the "local church" as set forth in the "Gospel Mission" plan, or "organized work" as manifested in the Boards of the Southern Baptist Convention.

Now, without discussing the wisdom or unwisdom of various plans, all ostensibly directed to the production of the same result, the extension of the kingdom, one thing is evident, i. e.: that the victories achieved on foreign fields, be they pagan or papal, savage, semi-civilized or civilized, would be largely enhanced in volume and productive results, and more speedily bring about the coming of the kingdom, if the advocates of the respective "units" would, while on bended knee praying "Thy Kingdom Come," remember that when the Lord of the vineyard says "son, go work to-day in my vineyard," He individualizes each Christian man or woman as a factor in the production of the coming of the kingdom; and, that kingdom would the more speedily come from the united efforts with consecrated bodies, souls, and purses of individual Christians, crying out: "Here, am I, Lord, send me; or, at least, give me grace sufficient to enable me to send a seemingly contribution to foreign missions."

The great business of Christian workers does not consist in crying out, "The world for Christ," great, good, and true as that cry is; but by crucifixion of self, by exaltation of Christ, by love unfeigned constraining us, by obedience to the marching orders of the Captain of our salvation, let our slogan be "Christ for the world." Then, and not till then, will the first cry be in order, and the great questions of Christian sociology and of Christian evangelism be forever settled by the substitution of a Christly altruism for a selfish egoism; and, no longer will "Prudence sit over against the treasury, watching the expenditures to see that Faith does not overdraw her account." "Who then is willing to consecrate his service this day unto the Lord?" "Not grudgingly, or, of necessity, for God loveth a cheerful giver." Israel "offered willingly;" and so should we offer in the building of this great spiritual temple. David and his people offered liberally; and the reason is found in "I have set my affection to the house of my God."

We should offer thankfully, rejoicing in the opportunity to become partners with Him in "communicating" our material blessings. And, if our people would have their hearts set on fire with holy affections and practical interest in missions, let us deny ourselves of useless and enervating luxuries, and give willingly, liber-

ally, and thankfully of our substance to the cause which He himself leads, saying, "Lo, I am with you always, even to the end of the world."

The last decade in the foreign mission field has been very eventful. Doors have, in the providence of God, been unexpectedly, even beyond our faith, opened to us; and we are commanded to "enter in and possess the land."

Our missions in China, Japan, Africa, Italy, Brazil, and Mexico made the best showing in 1898 ever previously known in the history of our mission work, Grand total: Churches, 100; out stations, 140; missionaries, male 35, female 47; Ordained natives, 27; Baptisms, 845; membership, 5,347; pupils in Sunday Schools, 2,446; expenditures on fields, (including \$7,110.20 raised on the field), \$184,891.13.

The pastors of our churches should urge upon the membership the claims of the foreign mission work; and would find their work in this respect greatly facilitated by the introduction of the Foreign Mission Journal, published monthly in Richmond, Va. Rates per annum, single copy, 35 cents; 10 copies, 30 cents each; 20 copies, 25 cents each.

Respectfully submitted,

LEALIS LAW,  
J. D. TRUSS,  
J. T. BLAIR,  
Committee.

#### Committee on Bible and Colportage Work reported:

#### REPORT ON BIBLE AND COLPORTAGE WORK.

Your committee understands that the object of this report is to stimulate and encourage the putting of the Bible and other good books into all homes throughout all the country.

The Bible is pre-eminently the book for the masses. It should be in every home and should be read by all the people. Of all men, the Baptists, should be most zealous in the circulation of the Bible, for upon it, and it alone, we claim to stand. We believe that it is in the power of the pastors to do this work in their respective fields. The pastor can easily determine whether or not there are Bibles and other such books in the homes as should be, and if not he should encourage and direct, if need be, the procuring of them. In most instances, where persons are unable to purchase these books, the pastor could secure them, at least the Bible, free of charge. In some sections colporteurs are needed to do this work, and in such cases they should be supplied and supported. This work should not be neglected in our contributions.

Respectfully submitted,

JOHN H. McDONALD, Chairman.

The above reports were discussed by T. M. Callaway, J. M. Solley and J. R. Wells. Pending discussion, the hour for preaching the annual missionary sermon arrived. This sermon was preached by T. M. Callaway, using as a text Acts 1:8. Public collection for missions, \$11.31. Adjourned to 1:45 P. M.

TUESDAY, 1:45 P. M.

Association called to order by the Moderator. Devotional exercises conducted by O. M. Sutton.

Official visitors: W. J. Elliott, representing State Mission Board; E. F. Barber, representing Alabama Baptist.

The following Committee on Nominations was appointed: J. L. Wilkes, D. B. Oden and S. C. Beavers.

The reports on Missions and Bible and Colportage Work were further discussed by E. B. Teague, J. G. Dobbins, P. M. Jones, O. M. Sutton, W. J. Elliott, J. A. Butts, C. W. O'Hara, T. V. Neal and adopted.

The Committee on Orphans' Home reported:

#### REPORT ON ORPHANS' HOME.

On the 8th day of March, 1893, the Louise Short Baptists' Widows' and Orphans' Home, of Alabama, opened its doors for the reception of widows and orphans.

Two days later, on the 11th of March, three fatherless children of Barbour county, with their young mother entered the home.

This start was made at the home of Bro. J. W. Stewart in Evergreen, Ala., without money or provisions for the maintenance of widows or orphans, he relying solely upon the goodness of God for support in this humane and laudable undertaking.

Up to the last report issued by Bro. Stewart, dated August, 1899, there had been received into the home 49 boys and 69 girls, total 118. There had been sent out from the home 28 boys and 27 girls, total 55, leaving in the home at that date, 21 boys and 42 girls, total 63. Only 24 counties of the 66 in the State have up to this date been represented in the home.

On the 3rd day of November, 1893, a place consisting of 80 acres of land, with a ten-room brick house was purchased in or near Evergreen for a permanent home. The price paid ultimately was \$5,400. This was paid by the free-will offerings of the people.

From the opening of the home in March, 1893, up to date, the expenses thereof have been gratuitously contributed by the Baptists of Alabama, and others friendly to this humane cause.

In the "Orphans' Call" of August last, Bro. Stewart says: "We owe a larger current debt than we ever did before, money is urgently needed to pay this at once, let every church send up something to the Association for this purpose. Our family is considerably larger than in former years, and it takes more to sustain them than before, and other needy little ones are looking to us to be cared for.

We have no income but the offerings of our friends; if they fail us we must suffer, money is needed more than anything else, but supplies such as flour, meat, syrup, peas and corn are acceptable. Your committee would earnestly pray the messengers to this Association, to make a determined effort to organize in their respective churches Orphans' Relief Clubs, who will plant special crops each year for the Orphans' Home. Many farmers who cannot conveniently give money for the support of the orphans, and whose

hearts are sincerely in sympathy with the cause, can easily make a little crop especially for the Orphans, and in this way furnish ample support for all who may apply for food and shelter at the home.

Respectfully submitted,

W. T. SMITH, Chairman.

September 14, 1899.

Discussed by W. T. Smith, E. F. Baber, A. E. Burns, H. G. Darby, P. M. Jones and adopted.

At this point Lofton Jones, a little boy cared for by the Wilsonville Baptist Church at the Home, was introduced to the Association. A cash collection amounting to \$23.36 was taken up and the following pledges made:

#### PLEDGES FOR ORPHANS' HOME.

Antioch . . . . .	\$ 2 00	Munford . . . . .	\$ 2 00
Ironaton . . . . .	2 00	Refuge . . . . .	10 00
Blue Eye . . . . .	10 00	Lincoln . . . . .	15 00
Dry Valley . . . . .	2 50	Talladega . . . . .	25 00
Cartersville . . . . .	5 00	Alpine . . . . .	5 00
Winterboro . . . . .	10 00	Sycamore . . . . .	15 00
Mt. Zion . . . . .	10 00	Fayetteville . . . . .	10 00
Mt. Sharon . . . . .	2 50	Childersburg . . . . .	10 00
New Hope . . . . .	1 00	Harpersville . . . . .	5 00
Spring Creek . . . . .	10 00	Coosa Valley . . . . .	5 00
Cropwell . . . . .	5 00	Seddon . . . . .	2 00
Riverside . . . . .	2 50	Providence, Shelby Co. . . . .	5 00
Providence, Clay Co. . . . .	5 00	J. A. Powe . . . . .	10 00
G. S. Ham . . . . .	10 00	K. J. Thomas . . . . .	5 00
S. H. Henderson . . . . .	5 00	Pleasant Grove . . . . .	5 00
S. S. of Pleasant Grove, . . . . .	5 00	Erle Beavers . . . . .	1 00
J. L. Wilkes . . . . .	5 00	J. F. Pope . . . . .	5 00
B. F. Hernden . . . . .	2 00	A. J. Worthy . . . . .	1 00
D. F. Funderburg . . . . .	2 00	F. G. Mullen . . . . .	1 00
J. A. Collins. . . . .	1 00	J. D. Davis . . . . .	5 00

Committee on Ministerial Education reported:

#### REPORT ON MINISTERIAL EDUCATION.

Much has been said for and against ministerial education, but we have only to cast about us to be convinced of the increasing need of such. Progression is written upon the face of every living, moving power which is felt in this most remarkable age, and in order that the church may keep pace and wield a powerful influence for good, we must see to it that our young ministers are properly equipped to meet the demands of the times. We would not depreciate the moral and spiritual need of our religious leaders, but we would emphasize the importance of coupling on a high intellectual force. Realizing that God in his infinite wisdom does see fit to choose as a mouth-piece men who are not able to prepare themselves for the work, we must urge a more lively interest in ministerial education. Many examples taken from the Word of God teach us that as the leaders

are so shall the people be. Lift the standard among our pastors and we will increase and intensify the work in every branch of the church. The safest guard that can be thrown around the sacred churches of Christ are holy men thoroughly developed mentally as well as spiritually for the Master's cause. The churches have suffered and still suffer from this great lack on the part of our ministers. Heresies have crept in, and in many instances the truth has been crushed to the ground. The committee would urge the churches to respond liberally to this worthy cause, so that we may have representatives that will give no uncertain sound in proclaiming the teachings of our Lord Jesus Christ.

J. G. DOBBINS, Chairman.

### Committee on Denominational Education reported :

#### REPORT ON DENOMINATIONAL EDUCATION.

The Baptists of Alabama have done nobly in paying the indebtedness of Howard College and thus breaking the fetters, which have for years bound the usefulness of that splendid institution; but what will all this effort avail, while the desire for education among the Baptists of the State remains dormant?

Few indeed are the Baptist families in the State that lack denominational pride; but hundreds of these families are lacking in the desire for thorough education. Other denominations are as much lacking in this respect as we are, but a knowledge of this fact does not improve our condition.

Our desideratum is to teach Baptist fathers and mothers the importance of thoroughly educating their children, then the Lord will take care of the denominational question. Let these fathers and mothers learn that the grand objects of life cannot be attained without education, and let this lesson be forcibly impressed upon their hearts and minds, then the secondary schools, in charge of Baptist teachers, will be full, Howard College and the Judson Institute will be overflowing. Little reason have we to fear that other denominations will cut timber out of the Baptist forest: but rather ought we to fear the destructive power of the worms of ignorance, which have already made their appearance at many places in this magnificent forests. Taking the word of God as the only text book of denominational education, let us persuade our people to study it under Christian fathers and Christian mothers, in Baptist Sunday Schools and Baptist Unions, and in all other places where correct interpretations of its blessed and holy lessons may be learned.

E. D. ACKER, Chairman.

The reports on education were discussed by G. A. Joiner, J. R. Wells, J. G. Dobbins, P. M. Jones, C. W. O'Hara, R. A. Kidd, O. M. Sutton and adopted.

T. V. Neal was endorsed for admission as a ministerial student in Howard College and recommended to the State Board of Ministerial Education as one worthy of assistance.

The Committee on Preaching reported that P. M. Jones would preach in the Baptist church this evening at 7:45.

Adjourned to 8:30 A. M., Friday, September 15, 1899.  
Prayer by E. B. Teague.

FRIDAY, SEPTEMBER 15, 1899, 8:30 A. M.

Association called to order. Devotional exercises conducted by Moderator. Prayer by Isaiah Holmes. Reading of minutes dispensed with.

C. W. O'Hara was given ten minutes in which to discuss the Institute Work in Alabama. The Moderator was requested to appoint a standing Committee on Institute Work.

Committee on Pro Rating reported :

REPORT OF PRO RATING COMMITTEE.

Antioch . . . . .	\$ 25 00	Blue Eye . . . . .	\$ 30 00
Cropwell . . . . .	35 00	Harpersville . . . . .	50 00
Mt. Ida . . . . .	10 00	Munford . . . . .	35 00
Childersburg . . . . .	50 00	Fayetteville . . . . .	50 00
Ironaton . . . . .	10 00	Mt. Sharon . . . . .	25 00
Oak Grove . . . . .	10 00	Pleasant Grove . . . . .	50 00
Cartersville . . . . .	20 00	Dry Valley . . . . .	15 00
Lincoln . . . . .	75 00	Macedonia . . . . .	20 00
Providence, Tall. Co. . . . .	25 00	Rockey Mount . . . . .	10 00
Sycamore . . . . .	75 00	Talladega . . . . .	350 00
Riverside . . . . .	20 00	Seddon . . . . .	25 00
Pilgrim Rest . . . . .	5 00	Alpine . . . . .	65 00
Coosa Valley . . . . .	50 00	Hepzibah . . . . .	40 00
Mt. Zion . . . . .	75 00	New Hope . . . . .	10 00
Providence, (Shelby) . . . . .	15 00	Refuge . . . . .	35 00
Spring Creek . . . . .	50 00	Wilsonville . . . . .	75 00
Salem . . . . .	30 00	Tallasahatchie . . . . .	25 00
Winterboro . . . . .	50 00	Providence, (Clay) . . . . .	10 00

Total . . . . . \$1,650 00

G. S. HAM, Chairman.

Adopted.

Committee on Evangelization of Colored People reported:

REPORT ON EVANGELIZATION OF COLORED PEOPLE.

The duty of doing what our hands find to do in evangelizing the colored people is admitted by us all. "Go ye therefore and preach my Gospel to every creature," certainly means that the colored people are to be evangelized. God has put this work within the reach of all Southern people, for they are here at our own door; they are our neighbors and fellow citizens, and whensoever we will we may do them good. They may be more easily or more quickly

evangelized than any other people; for they are in our midst and naturally look to the white people for instruction, and they are also naturally devotional and susceptible of religious impressions.

The most that has been done in this work has been indirect and without organization. The leaders among these people have picked up many helpful suggestions from our people and have given them to their own. Then our people and especially our preachers, have often instructed them privately and publicly in their work.

Besides this there has been some organized work of the past which has been greatly blessed. We regret that no more organized work is being done by our denomination. We no longer need theorizing on this subject, but earnest practical work. Let us face the question as it is. Here is a great door and effectual. Will we enter it.

Your committee would suggest: (1). That we hold ourselves in readiness as individual Christians, and as churches, to give any instruction we can as to their duties to God and man. In so doing, we may lead them to Christ, and instil in them principles of integrity, honesty and uprightness, and also make them more efficient in church work and soul winning. (2). Let our preachers preach to them as often as opportunity affords. By so doing they will become more firmly grounded in the faith of the Gospel, more orderly in worship, and less superstitious in religious matters. Lastly, let us contribute liberally to any properly organized effort in this work.

R. A. KIDD.

Discussed by R. A. Kidd, A. E. Burns, C. W. O'Hara, W. M. Hall, P. M. Jones, E. A. Aderholdt and adopted.

Committee on Woman's Work reported:

#### WOMAN'S WORK.

It would appear from the duties assigned your committee—that of preparing a report upon Woman's Work—that a statement or general outline of what has been accomplished within the bounds of our Association during the past year, by the female membership, be furnished you in this report. That woman's work has or should occupy some special relation to us as an Association is apparent, else your committee would not exist.

It is to be regretted however, that statistics are so meagre, or so confused and mixed with statistics of general church work, we find it difficult—in fact impossible, to give to the noble Christian women of the churches of this Association a tithe of the credit due them, or even to give in a general report a meagre idea or estimate of the scope, compass and glorious results of the work they have done.

As a token of their efficiency in helping to meet the financial duties and other responsibilities that confront us, as well as an earnest of how large a share they claim and grasp of opportunities the Lord of the Harvest presents to us and to them, we call attention to the fact that in the reports from churches at our last Association, only two letters alluding especially to or giving proper credit to special work done by "ladies societies." However, we find that in these two churches these "societies" were instrumental in raising more than one-third of the total amount reported by those churches for the entire year for all purposes whatsoever, not including pastor's salary.

Brethren, there is work for woman to do, and it may be said, SHE DOES IT. Gently, yet powerfully, modestly and almost secretly, she goes about ministering to the poor, visiting the sick, ever ready to give of her means and strength to the needy—a comfort to the disconsolate. But for the faithful attendance, too, of woman upon the services of the sanctuary, how would appear our congregations, especially in the towns and villages. At our Saturday meetings she makes up about four-fifths of the attendance, and about the same proportion on the Sabbath. If the church needs painting, by whose persistent efforts is it done? Then the lamps are old and leaky, the aisles must be carpeted, the seats cushioned, the old paper covered with new material, and more restful to the eye, more attractive, more comfortable becomes the House of the Lord—the brethen often wonder how.

We cannot too earnestly emphasize, and should gratefully acknowledge and recognize the importance and beneficial results of woman's work in our churches. The noble, self-sacrificing women of today, like those whom our Lord blessed and honored while on earth, deserve encouragement, deserve recognition by this body in every way that may tend to strengthen and encourage and make them even more efficient, become not discouraged in the noble efforts they so freely expend year after year for their Lord and Master.

Respectfully submitted,  
J. L. WILKES, Chairman.

Discussed by J. L. Wilkes and J. B. Graham and adopted.

Board of Trustees of Indigent Ministers' Fund reported through J. A. Powe, Treasurer:

# REPORT OF TREASURER INDIGENT MINISTERS' FUND.

## RECEIPTS.

1898.			
Sept.	16.	To balance on hand . . . . .	\$ 318 10
		To F. G. Mullen, interest on note . . . . .	23 00
Oct.	3.	To W. T. Billue, interest on note . . . . .	24 00
	8.	To Mrs. A. E. McAfee, interest on note . . . . .	72 00
	20.	To J. B. Mynatt, interest on note . . . . .	14 00
Nov.	14.	To D. S. Riggins, interest on note . . . . .	11 44
Dec.	3.	To D. S. Riggins, interest on note . . . . .	17 00
1899.			
Jan.	17.	To Jno. C. Williams, interest on note . . . . .	24 45
	19.	To S. P. Burns, paid on note . . . . .	115 00
	21.	To E. M. Miller, interest on note . . . . .	77 94
Feb'y	1.	To Mrs. A. E. McAfee, paid on note . . . . .	250 00
	1.	To Mrs. A. E. McAfee, interest on note . . . . .	2 00
	4.	To Talladega Baptist Church, interest on note . . . . .	74 60
	23.	To James Embry, interest on note . . . . .	25 00
Mch.	10.	To Mrs. A. E. McAfee, paid on note . . . . .	150 00
Apr.	22.	To D. S. Riggins, paid on note . . . . .	30 00
		To Talladega Baptist Church, paid on note . . . . .	1,000 00
July	7.	To Talladega Baptist Church, paid on note . . . . .	189 99
Aug.	30.	To F. G. Mullen, interest on note . . . . .	10 00
			<hr/> \$2,428 52



DISBURSEMENTS.

1898.			
Sept.	27.	By S. A. Austin, donation . . . . .	\$ 25 00
Oct.	21.	By J. R. Steely, donation . . . . .	25 00
Nov.	3.	By Isaiah Holmes, donation . . . . .	10 00
	19.	By S. A. Austin, donation . . . . .	25 00
	21.	By W. A. Bell, on his note . . . . .	126 15
1899.			
Jan.	21.	By J. R. Steely . . . . .	35 61
		By Jas. McNally, coffin for J. R. Steely . . . . .	15 00
		By W. H. Glazener, on his note . . . . .	110 00
May	4.	By C. W. Stringer, on his note . . . . .	1,000 00
July	7.	By G. W. Chambers, on his note . . . . .	335 09
Sept.	14.	Balance cash on hand . . . . .	721 67
			<hr/> \$2,428 52

APPROXIMATE STATEMENT OF RESOURCES OF INDIGENT MINISTERS' FUND THIS DATE.

Note of F. G. Mullen and interest . . . . .	\$ 315 00
Note of W. T. Billue and interest . . . . .	324 00
Note of D. S. Riggins and interest . . . . .	82 00
Note of S. P. Burns and interest . . . . .	98 40
Note of C. W. Stringer and interest . . . . .	1,026 65
Note of Jno. C. Williams and interest . . . . .	324 00
Note of G. F. Blair and interest . . . . .	370 00
Note of estate of N. S. McAfee and interest . . . . .	546 23
Note of J. B. Mynatt and interest . . . . .	162 00
Note of W. H. Glazener and interest . . . . .	113 70
Note of James Embry and interest . . . . .	104 70
Note of Geo. W. Chambers and interest . . . . .	335 35
Note of W. A. Bell and interest . . . . .	135 00
Note of E. M. Miller and interest . . . . .	303 70
Balance cash on hand . . . . .	721 67
	<hr/> \$4,962 40

J. A. POWE, Treasurer I. M. F.

September 14, 1899.

Report adopted.

Executive Committee, through G. A. Joiner, Chairman, reported:

REPORT OF EXECUTIVE COMMITTEE.

G. A. JOINER, CHAIRMAN EXECUTIVE COMMITTEE, IN ACCOUNT WITH THE COOSA RIVER BAPTIST ASSOCIATION.

To amount on hand last report . . . . .	\$39 27
Oct. 1. To amount from J. F. Pope . . . . .	2 70
1899.	
Sept. 13. To amount from Jenkins fund . . . . .	21 84
	<hr/>
	\$63 81

CR.

1899.	By amount paid for minutes . . . . .	\$30 05
Sept. 13.	To amount on hand . . . . .	\$33 76

Report adopted.

The Executive Committee as heretofore constituted was re-elected; also same Board of Trustees of Indigent Ministers' Fund.

The following resolution was adopted:

**RESOLVED,** That any member of this Association who may attend the sittings of sister Associations, be authorized to represent this body as a correspondent.

Elected delegates to Alabama Baptist State Convention: J. B. Graham, J. M. Solley, G. A. Joiner, J. F. Pope, S. A. Austin, A. E. Burns, J. D. Davis, R. A. Kidd and W. M. Hall.

The delegates-elect were authorized to select alternates in the event they could not attend.

T. M. Callaway elected delegate to Southern Baptist Convention; A. E. Burns, alternate.

The Treasurer submitted his annual report:

#### TREASURER'S REPORT.

J. F. POPE IN ACCOUNT WITH COOSA RIVER ASSOCIATION.

DR.

1898.	Sept. 16.	To cash of Finance Committee . . . . .	\$206.16
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CR.

Sept. 26.	By cash paid State Missions . . . . .	\$ 37.96
Sept. 26.	By cash paid Home Missions . . . . .	50.90
Sept. 26.	By cash paid Foreign Missions . . . . .	31.72
Sept. 26.	By cash paid Associational Missions . . . . .	2 70
Sept. 26.	By cash paid Minutes . . . . .	41.05
Sept. 26.	By cash paid Ministerial Education . . . . .	10.00
Sept. 26.	By cash paid Orphanage . . . . .	16.83
Sept. 26.	By cash paid Institute Work . . . . .	15.00
		<hr/>
		\$206.16

Respectfully submitted,  
J. F. POPE, Treasurer.

Report adopted.

Committee on Finance reported:

REPORT OF FINANCE COMMITTEE.

CHURCH.	State Missions.	Home Missions.	Foreign Missions.	Associational.	Ministerial Education.	Orphans' Home.	Minutes.	Total.
Antioch							\$ 1 50	\$ 1 50
Alpine		\$ 1 75	\$ 1 00				1 25	4 00
Blue Eye							1 50	1 50
Cartersville	\$ 5 00		5 00		5 00		1 10	16 10
Coosa Valley			3 68		3 50	5 00	3 00	12 18
Cropwell	4 00	4 00	4 00		4 00	5 00	1 50	22 50
Childersburg							1 00	1 00
Dry Valley		1 00	1 00				1 00	3 00
Fayetteville	6 00	4 00	3 00		5 00		1 50	19 50
Hepzibah	1 00	3 35				2 00	1 50	7 85
Harpersville			8 00		9 00		1 00	18 00
Ironaton		50	50			50	50	3 00
Lincoln		2 25	10 00	50	5 00	5 00	1 25	27 00
Macedonia		1 32	2 10			75	1 25	5 32
Mt. Ida		1 00					1 00	2 00
Mt. Sharon	1 00	1 00					1 00	4 00
Mt. Zion							1 50	1 50
Munford	2 00						1 00	3 00
New Hope	50	50				1 00	1 00	3 00
Oak Grove								
Pilgrims Rest						1 00	75	1 75
Providence, Talladega Co.		1 00	1 00		4 00	1 00	1 00	7 00
Providence, Shelby Co.					1 25	1 25		2 50
Providence, Clay Co.							1 00	1 00
Pleasant Grove		1 60	2 00	2 50		2 50	1 00	9 60
Refuge	6 50	3 00	5 00				2 05	18 55
Riverside		6 06	5 00				1 00	12 06
Rocky Mount			50			1 50	1 00	3 00
Renfro								
Sycamore				1 00		2 00	2 00	5 00
Spring Creek	5 97	5 97	5 97			3 45	1 50	22 86
Seddon	1 00	1 00			1 00		1 10	4 10
Salem								
Talladega							4 00	4 00
Tallasahatchie						1 20	1 00	2 20
Wilkinsonville		6 10					2 00	8 10
Winterboro						3 28	1 50	4 78
Public collections	3 77	3 77	3 77			23 36		34 67
	\$37 24	\$56 67	\$60 52	\$ 2 50	\$31 50	\$63 79	\$45 56	\$ 303 78

NOTE.—Mt. Zion Church contributed \$5.00 to Institute Work.

Turned over to J. F. Pope, Treasurer, as per receipt attached.

Respectfully submitted,  
W. O. PEACE,  
S. H. HENDERSON.  
J. H. McDONALD.

SEPTEMBER 15, 1899.

Received of W. O. Peace, Chairman Finance Committee, \$303.78 on account  
Coosa River Association.  
J. F. POPE, Treasurer.

Committee on Nominations reported:

### REPORT COMMITTEE ON NOMINATIONS.

Time of meeting next session of Association Wednesday—before fourth Sabbath in August, 1900. Place—Alpine.

To preach Introductory Sermon—J. M. Solley; Alternate, W. M. Hall.

To preach Missionary Sermon—A. E. Burns; Alternate, F. G. Mullen.

Time for next Coosa River Baptist Sunday School Convention—Fifth Sabbath in April, and Friday and Saturday before. Place—Coosa Valley.

Respectfully submitted,

J. L. WILKES,  
D. B. ODEN,  
S. C. BEAVERS,  
Committee.

Report adopted.

The following resolution was adopted:

**RESOLVED**, That \$30.00, or as much as may be needed, be appropriated from the funds in the hands of the Executive Committee as a supplement to the minute fund, that the Clerk be allowed \$20.00 for his services, and instructed to have 750 copies of the minutes printed and distributed by mail among churches according to their respective contributions.

Standing Committees announced by the Moderator:

### STANDING COMMITTEES.

STATE MISSIONS—A. E. Burns, J. H. Pope, T. J. Martin.

HOME MISSIONS—F. G. Mullen, W. M. Hall, J. W. McClurkin.

FOREIGN MISSIONS—T. M. Callaway, S. C. Christie, A. J. Lee.

MINISTERIAL EDUCATION—D. F. Funderburg, H. G. Darby, D. B. Oden.

DENOMINATIONAL EDUCATION—S. W. Welch, Lealis Law, F. B. Lanier.

SUNDAY SCHOOL BOARD—J. H. Hayden, W. O. Peace, J. D. Davis, Jno. C. Williams, S. P. Burns, Geo. S. Ham, R. M. Butler.

BIBLE AND COLPORTAGE—R. A. Kidd, K. J. Thomas, W. F. Burke.

TEMPERANCE—H. G. Darby, E. A. Aderholdt, L. M. Madden.

ORPHANAGE—Philander Morgan, S. H. Henderson, S. C. Beavers.

INSTITUTE WORK—T. K. Trotter, J. N. Cooper, S. A. Austin.

WOMAN'S WORK—W. T. Smith, Jas. R. Roberson, J. A. Woodward.

PERIODICALS AND LITERATURE—J. L. WILKES, J. A. BUTTS, A. J. Worthy.

EVANGELIZATION COLORED PEOPLE—J. M. Solley, J. W. McCain, J. A. Burton.

### RESOLUTION OF THANKS.

**RESOLVED**, That we extend our sincere thanks to the membership of Wilsonville Church, the citizens of this community, and especially to the Committee on Hospitality, for the generous and cor-

dial hospitality enjoyed by the messengers of the Coosa River Association during its sixty sixth session.

J. D. DAVIS.

Adopted unanimously by a rising vote.

The Moderator reported that a former Moderator, Abner Williams, had collected the annual minute of this Association from its organization up to within the past few years, with a few exceptions, and had had them neatly bound in one volume. Soon after his death, the family of Bro. Williams sent him the volume, and that he had deposited it in the vault of the Isbell National Bank in Talladega. The Moderator suggested that a committee be raised to accept this valuable gift and report final disposition of same. The following committee was appointed: P. Morgan, F. G. Mullen and J. M. Solley. This committee was also constituted a Committee on Necrology, and requested to report at next meeting of the Association.

The minutes of yesterday's session and that of to-day were read and approved.

There being no other business to come before this body, after appropriate remarks by the Moderator, with parting hand, and prayer by P. M. Jones, the sixty-sixth annual session of the Coosa River Baptist Association was declared adjourned, sine die.

J. B. GRAHAM, MODERATOR.

G. A. JOINER, CLERK.

# EXHIBIT OF COOSA RIVER BAPTIST ASSOCIATION

MIS			EDUCATION		
Church Buildings (at Home.)	Associational	Bible and Colportage	Ministerial	Howard College	
Cash and Voucher	Cash and Voucher	Cash and Voucher	Cash and Voucher	Cash and Voucher	Cash
	\$ 21 84				
		\$ 5 00	\$ 5 00		
			2 50		
			4 00	\$ 100 00	
			5 00		
		\$ 2 65	5 00	111 50	
			8 00		
	50		5 00	100 00	
			11 75	100 00	
	50	\$6 25			
				35 35	
\$ 10 00	1 00		\$180 89	5074 00	
			1 95		
			20 00		
\$ 15 00	1 55		22 76	150 00	
			3 14	180 00	
				207 00	
\$ 25 00	\$ 25 69	\$ 13 90	\$ 274 99	\$ 6057 85	

U., \$5.00; Individuals, \$10.00. ‡ By children on Children's Day; by Sunday School. § At home \$112.81; Total, \$230.39. Sunday School for missions, \$14.50. †† Of this amount \$2

# STATISTICS OF COOSA RIVER ASSOCIATION, 1899.

CHURCH	COUNTY	PASTOR	CLERK	CLERK'S P. O.	Membership Last Reported	INCREASE BY				DECREASE BY				SUNDAY SCHOOL				Preaching Sabbaths	Reports Prayer Meetings	Reports Revival
						Baptism	Letter	Voucher	Restoration	Letter	Exclusion	Erasure	Death	Present Membership	Officers and Teachers	Pupils	SUPT. NAME AND P. O.			
Antioch	Talladega	F. G. Mullen	J. W. McClerkin	Oxford	107	2								111	6	50	J. A. Wright, Kentuck	1	Yes	
Alpine	Talladega	A. A. Hutto	W. R. Thompson	Alpine	100		3						1	83						
Blue Eye	Talladega	J. M. Solley	P. Morgan	Lincoln	106	9			2	15				119	6	32	W. L. Jones, Lincoln	4		Yes
Cartersville	Talladega	A. A. Hutto	J. H. McDonald	Kynulga	61	1	2			11				53	6	40	A. O. Campbell, Kynulga	3		
Coosa Valley	St. Clair	B. B. Nunnelle	J. C. Walker	Easonville	199	14	11		2	6				217	6	40	J. C. Walker, Easonville	1	Yes	Yes
Crowell	St. Clair	A. A. Hutto	L. Law	Cropwell	31	1				1				31	3	35	Lealis Law, Cropwell	2		Yes
Childersburg	Talladega		M. J. Cllett	Childersburg	90	6	1			7	4			86	6	60	F. Moss, Childersburg	3		Yes
Dry Valley	Talladega	J. W. Haynes	G. W. Clements	Lincoln	83	9	5		1	4	2			92	6	50	J. W. McCain, Lincoln	2	Yes	Yes
Fayetteville	Talladega	O. P. Bentley	E. E. Watters	Fayetteville	65	9	4	6		2				84	6	38	Wm. Watters, Fayetteville	4		Yes
Hepzibah	Talladega	T. K. Trotter	A. F. Jones	Renfro	150	3	1		1	13				140				4	Yes	Yes
Harpersville	Shelby	R. B. Posey	R. B. Posey	Harpersville	138	1							2	139	5	75	J. F. McGraw, Harpersville	1	Yes	
Ironaton	Talladega	S. A. Austin	D. W. Shadix	Ironaton	64	2	1			3				64						
Lincoln	Talladega	P. M. Jones	E. D. Acker	Lincoln	114	29	15	2		14		3		143	8	83	E. D. Acker, Lincoln	4		Yes
Macdonia	Shelby	W. P. Lovett	T. M. Clinkscales	Kelley's Creek	74	4	1			2	1			76						Yes
Mt. Ida	Talladega	J. A. Butts	C. H. Reynolds	Berneys	69		2			2				69						
Mt. Sharon	Talladega	R. A. Kidd	Smith Hammit	Fayetteville	96	8	5			3				106	3	40	W. W. Smith, Fayetteville	2		Yes
Mt. Zion	Talladega	A. E. Burns	H. G. Darby	Sylacauga	130	1	6	3		5			1	134	11	70	W. O. Peace, Sylacauga	1		
Munford	Talladega	F. G. Mullen	B. W. Mattison	Silver Run	66	1								67						
New Hope	Talladega	W. H. Johnston	A. J. Worthy	Childersburg	46		5			5	1			45						
Oak Grove	Talladega													30						
Pilgrim's Rest	Talladega	C. J. Wesley	Floyd Smelley	Rendalia	40					6				34						
Providence	Talladega	J. M. Solley	D. S. Riggins	Talladega	57		2			2			2	55	4	30	I. A. Adams, Talladega	3		
Providence	Shelby	J. A. Butts	L. H. Cosper	Cresswell	73	48	16	3	3	6				137						Yes
Providence	Clay	A. J. Lee	G. W. Gunter	White Cloud	30	1	4			8	3			23						
Pleasant Grove	Talladega	T. K. Trotter	T. E. Ogletree	Eureka	100	2	2			3			1	100						
Refuge	Talladega	W. M. Hall	J. A. Poe	Lincoln	121	25	25			5				166	8	45	A. H. Griffin, Bruner	4		Yes
Riverside	St. Clair		C. T. Caldwell	Riverside	48	1	5			6		4	1	43	55	55	C. T. Caldwell, Riverside	3	Yes	Yes
Rocky Mount	Talladega	C. J. Wesley	J. D. Hammonds	Sycamore	52	13	6						2	69	35	35	J. D. Hammonds, Sycamore	4		Yes
Renfro	Talladega													*10						
Sycamore	Talladega	J. G. Lowry	J. W. Tomlin	Sycamore	129	2	6			3			2	132	8	80	J. G. Goodwin, Sycamore	2		Yes
Spring Creek	Shelby	R. A. Kidd	T. C. Elliott	Vincent	94	2	5			1				99	8	60	C. H. Florry, Vincent	3	Yes	Yes
Seddon	St. Clair	W. P. Lovett	J. T. Turner	Seddon	49	2	4			4			3	48						
Salem	Talladega													60						
Talladega	Talladega	T. M. Callaway	C. W. Stringer	Talladega	320	19	26			8	4		4	349	14	171	J. W. Bishop, Talladega	Every	Yes	
Tallasatchie	Talladega	R. A. Kidd	G. W. Gardner	Childersburg	68	4	2		1				1	74	4	27	J. G. Hammons, Sycamore	4		Yes
Wilsonville	Shelby	A. E. Burns	W. J. Weldon	Wilsonville	118	3	4			4			1	120	6	45	J. F. Pope, Wilsonville	2-4		Yes
Winterboro	Talladega	J. R. Wells	Ira W. Rhodes	Alpine	96	2				3				95	5	20	H. D. Moore, Alpine	3		Yes
					3184	224	174	14	12	152	15	7	31	3403	139	1198				

\*No letter—Membership estimated.

224  
174  
26  
423-  
205-  
219

# FINANCIAL EXHIBIT OF COOSA RIVER BAPTIST ASSOCIATION FOR 1899.

CHURCH	MISSIONS						EDUCATION		Orphans' Home	HOME EXPENSES				Total	Value of Property
	State	Home	Foreign	Church Buildings (Not at Home.)	Associational	Bible and Colportage	Ministerial	Howard College		Minutes	Pastor's Salary	Repairs and New Buildings	Poor, Fuel, Sunday Schools, Etc.		
Antioch	Cash and Voucher	Cash and Voucher	Cash and Voucher	Cash and Voucher	Cash and Voucher	Cash and Voucher	Cash and Voucher	Cash and Voucher	Cash and Voucher	\$ 1 50		\$ 4 60	\$ 12 00	\$ 18 10	\$ 1000 00
Alpine		\$ 1 50	\$ 1 00		\$ 21 84					1 50	150 00	300 00	10 00	485 84	2000 00
Blue Eye										1 50		25 00		26 50	500 00
Cartersville	\$ 5 00		5 00				\$ 5 00			1 10	75 00			91 10	500 00
Coosa Valley	5 76	10 00	2 68			\$ 5 00			\$ 5 00	2 00	100 00	100 00	57 00	284 18	1500 00
Cropwell		5 26	9 52				4 00	\$ 100 00	5 00	1 50	125 00		22 25	288 29	1000 00
Childersburg	15 00						5 00		5 50	1 00			4 70	31 20	2000 00
Dry Valley		1 00	1 00							1 00	40 00		2 50	45 50	500 00
Fayetteville	11 00	4 20	3 09			\$ 2 65	5 00	111 50	21 00	1 50	125 00	35 00	1 00	320 85	1000 00
Hopzibah		4 35							2 00	1 50				7 85	800 00
Harpersville	8 12		9 00				8 00		23 20	1 00	200 00	800 00	8 00	1057 32	800 00
Ironaton	50	50	50		50				50	50				6 00	800 00
Lincoln	8 00	5 25	10 00				5 00	100 00	5 00	1 25	150 00	17 00	54 50	356 00	1200 00
Macedonia		2 50	2 10						75	1 25	75 00			81 60	200 00
Mt. Ida	1 32									1 00	13 75	5 00	5 00	26 07	500 00
Mt. Sharon	1 00	1 00								1 00				4 00	600 00
Mt. Zion	25 00	7 50	7 50				11 75	100 00	*42 00	1 56	300 00	109 55	30 00	634 86	2500 00
Munford										1 00				1 00	1000 00
New Hope		50	50							1 00				4 00	75 00
Oak Grove										1 00					
Pilgrim's Rest										1 00	75	20 00		21 75	100 00
Providence (Tal.)	1 00		1 00							1 00				7 00	500 00
Providence (Shelby)										1 25				2 50	300 00
Providence (Clay)										1 00	25 00	20 00		46 00	200 00
Pleasant Grove		3 50	2 00		50					2 50			10 00	19 50	700 00
Refuge	6 00	5 00	5 00			16 25				2 05				26 24	500 00
Riverside		6 00	5 06					35 35		1 00	100 00	5 35	19 00	171 76	500 00
Rocky Mount	50									1 50	75	37 00	14 20	53 95	300 00
Sycamore	28 73		853 70	\$ 10 00	1 00		\$180 89	5074 00	39 75	2 00	200 00		80 63	6465 70	1500 00
Spring Creek	5 00	7 00	7 00				1 95		7 44	1 50				29 89	800 00
Seldon	3 00									1 10				4 10	500 00
Talladega	55 38	55 38	55 38				20 00		15 00	4 00	1000 00	36 00	244 41	\$1730 44	15000 00
Tallashatchie	1 05								5 00	1 00	100 00	156 80	6 00	410 48	800 00
Wilsonville	53 83	6 10	9 32	\$ 15 00			22 76	180 00	\$39 34	2 00	500 00		32 02	858 47	600 00
Winterboro			2 91		1 55		3 14	207 00	3 28	1 50	150 00		29 50	398 88	500 00
Collections at Ass'n	3 77	3 77	3 77						23 36						
	\$ 238 96	\$ 130 41	\$ 996 94	\$ 25 00	\$ 25 69	\$ 13 90	\$ 274 99	\$ 6057 85	\$ 250 31	\$ 45 56	\$3780 75	\$1614 30	\$ 592 71	\$13992 70	\$ 41275 00

\* By Sunday School, \$12.00; Woman's Society, \$15.00; B. Y. P. U., \$5.00; Individuals, \$10.00. † By children on Children's Day; by Sunday School. ‡ Of this amount \$164.67 was for Institute Work. §§ The Woman's Missionary Society contributed \$117.58 for missions, and other objects at home \$112.81; Total, \$230.39. Sunday School for missions, \$14.50. ¶ Of this amount \$21.34 was contributed by Sunday School.